



Joy to the World

News and Notes

"A MODERN MIRACLE"

Your editor is just back from a most inspiring meeting of the Joint Union Committee at Chicago, Ill., Dec. 7-8. The Committee completed its work Tuesday, Dec. 8, by adopting the principles and the polity that shall govern the new church. It has been a hard work especially for the sub-committees. There were a number of different views and traditions that had to be reconciled. But the men worked and learned to love and respect one another even though they often started out disagreeing.

It was at once evident when the Chicago meeting started that great progress had been made. As the committee on policy and organization reported on the difficult problems which had been referred to it, the Joint Union Committee found that it could accept the whole report with but few changes.

Section by section was adopted, and finally the whole book of almost 100 pages was adopted by a rising vote.

Speaking about the adoption of the report, Dr. Henry F. Schuh, President of the American Lutheran Church said:

"We have experienced a modern miracle in this group. We have been guided by the Holy Spirit. This is of God. He will see the new church through."

The Joint Union Committee anticipates the adoption of the report by the national conventions in 1954 so much that it instructed the presidents of the four negotiating church bodies to appoint committees to begin preliminary work on articles of union, constitution, etc.

It was a thankful group of men who joined Dr. Hans C. Jersild in a prayer of thanksgiving for the work done so far.

The committee's report will now be printed and mailed to the pastors and the congregations. The report will then be before the conventions in 1954. According to resolutions before the conventions a Joint Union Committee will prepare Articles of Incorporation, Constitution, By-laws and Articles of Union of a New Church in conformity with the reports adopted in 1954. These documents will be acted upon

in 1956 when a definite vote on merger will be taken.

We cannot write more about the meeting now, for the paper must go to press, but we did want to share this good news with you.

It is good Christmas news, for we believe that we shall be better able to serve God in America through this new church.

The negotiating churches are; The American Lutheran Church, the Evangelical Lutheran Church, the Lutheran Free Church, and the United Evangelical Lutheran Church.

FIFTIETH ANNUAL MEETING AT EBEN-EZER, Brush, Colorado

By V. E. Bagger, Superintendent

The Board of Trustees met at Eben-Ezer October 9th to 11th. All members except one were present, including two new members, Rev. Emery Petersen, Aurora, Colo. and Mr. Walter Hartvig, Brush Colo.

The visiting pastors shared the pulpit at morning and evening devotions at All Saints' Church. Rev. Thorvald Hansen gave a confessional sermon Saturday night and Rev. Holger Jorgensen preached the sermon at the Communion Service the following morning. The closing meeting on Sunday afternoon was addressed by Dr. Alfred Jensen.

During the business sessions Friday and Saturday, several important decisions were taken on problems that had first been dealt with by three committees: Ways and Means Committee, Hospital Committee and Committee for Home and Diaconate.

In view of the high cost of managing a general hospital at the present time and because of new hospitals being built in the district the Hospital Committee recommended to lease the management of the hospital to the local community. This was further discussed at an informal gathering with the doctors and representatives of the community, who were unanimous in praising the fine service rendered by the hospital. The community was given three months for planning and final decision.

The Committee for Ways and Means

gave recommendations for continuing improvement of the Home for Aged which has suffered somewhat from the increased cost of the hospital. As a saving measure it was decided to convert the boilers from coal to oil which is now available right at the entrance of the institution. Since it was felt proper to extend the above mentioned offer to the community regarding the hospital, it was further decided: In case the town accepts management of the hospital (to which they have contributed in the past) we recommend, that a 1954 Jubilee drive commemorating the 50th anniversary of Eben-Ezer be inaugurated among Lutherans in the state of Colorado for the purpose of erecting the Madsen Memorial Building to care for the aged chronically ill of our state. (Plans for this building were prepared and foundation laid some years ago.)

Another resolution concerned Jubilee celebrations, for which the second Sunday of October 1954 was set aside. It was resolved that an appeal be made to all congregations both Synods for a special 50th anniversary Eben-Ezer offering on the 13th Sunday after Trinity in 1954 and that this offering go to the Madsen Memorial Building; that envelopes with information be prepared and distributed to all congregations.—Other resolutions were taken regarding financial security for workers not otherwise provided for; and that Eben-Ezer in-the-Pines, Evergreen be made available for any home mission. National Christian Council groups it does not interfere with the usual summer program.

The Committee for Home and Diaconate recommended co-operation with the Lutheran Service Society of Colorado regarding admission of guests introduction of Occupational Therapy for aged and chronic ill.—An intense presentation of the Diaconate to churches was also suggested with a view to have it recognized as an essential part of the church for service to those in need of nursing and spiritual care, and that "Phoebe" continue to be used for that purpose.

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REV. JOHN M. JENSEN, Editor
321 E. 8th Street
Spencer, Iowa

Glory to God in the Highest

"The Word Became Flesh and Dwelt Among Us."

By Harold C. Jorgensen

Seventeen years ago we spent Christmas minus the essence of a chubby, curly-headed, merry little boy who then would have been four years old. He was never to spend Christmas with us again on this earth. It seemed very hard then. We wondered that time, as a sorrowing young mother asked us years later: "Is it always going to hurt like this?"

Thank God, the answer for God's children is No! More than that, God can make even such an experience "work together for good." He can make it an "instruction in righteousness" if we will be instructed. But it is not easy to learn the Lord's ways, and we must smite our breast and say with the publican about whom Jesus said us: "Be merciful to me, a sinner." We did not learn as much as the Lord wanted us to.

Had our experience been the only one recorded in human history, it would have interest only as an oddity, a "believe it or not." But it is a universal experience in the world that both young and old can die, and that all, except for the direct intervention of God, must die. Therefore, such an experience holds an interest for everybody, everywhere.

But what does it have to do with Christmas? Should we not wait until Easter to discuss such things? But it does have something to do with Christmas, very much. "The Word became flesh, and dwelt among us." The firstborn one we had with us for a little while, also became flesh. It was as such that we knew him, as such that we cherished him and at last in vain hope clung to him. What he would be in the flesh was our concern, perhaps entirely too much so.

On this Christmas, 1953, we could say: "He would now be twenty-one, he would have reached manhood." But that is as far as we can go. One simply does not want to think beyond that. And it is not necessary. For we have the Christmas message.

"The Word became flesh, and dwelt among us." The Word, or Logos, the creating principle, or power, and which clearly means Jesus, had an existence before His birth. He was from eternity, and when He was born, He simply took on our human flesh and nature. Someone has called it "the greatest stoop in history." And certainly it was. The Apostle Paul writes so beautifully about it: "Have this mind among yourselves, which you have in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of servant, being born in the likeness of men."

But anyone who knows the story of Jesus, knows that the power of Jesus was more than a physical power. His strength was "of the spirit" and "in the spirit." It is clear that though He became flesh, He lived by the spirit. But this does not mean His flesh was despised by



God, and that God separated Him again from the flesh. No, God rather raised Him from the dead, and gave Him a glorified body, and in so doing gave us the glorious faith: "I believe in the resurrection of the body."

The physical miseries and tragedies of mankind are an awful burden to carry even in the mind. We who have lived in these awful years can never really rid ourselves of the feeling that the world has become a very bad place in which to live. We think of the nearly 3000 young Americans who perished at Pearl Harbor, we read with misery how 990 Americans died on the beach at Tarawa, of the slaughter of millions in the wars of this generation, in France and Africa, in Europe, on the countless islands of the Pacific, our hearts are frustrated and angry in the thought of Korea. And then there are the millions ground down by the heel of mad dictators, and the millions made homeless in the confusion of it all. And the future prospects are dark with predictions of instant death for millions.

Can a pastor then on Christmas Day stand in his pulpit, and say without discrimination: "This is the best of all possible worlds." "Peace on earth, good will to men." Every human body is a living organism, capable of most pleasant and satisfying emotions and feelings, but because of that sensitivity, also liable to the penalties of suffering. Who can claim to have a Christian heart, who has no sympathy for the aching flesh of man, the flesh that hurts and is distressed because of its own sickness, or the flesh that is distressed because the spirit is troubled by sorrow or fear? We remember the story one of our teachers used to tell about the super-

ficial preaching of the time of rationalism, when on a Christmas morning such a rationalistic preacher spoke in this vein: "There was joy-oy in Jer-u-salem, and there was joy-oy in Beth-le-hem. And why was there joy-oy in Jer-u-salem, and why was there joy-oy in Beth-le-hem? Because they were happy in Jer-u-salem, and they were happy in Beth-le-hem. That is why there was joy-oy in Jer-u-salem, and that is why there was joy-oy in Beth-le-hem."

How can there be joy in such a world as ours? Or is there even joy in such a world? There is too little to be sure. But we have experienced the joy never-the-less. Jesus "became flesh and dwelt among us." In the flesh He proved that there is a life greater than that which we know as life in a physical sense. There is a joy which snatches the poor, quivering life of the flesh out of the burning cauldron of the world's miseries, purifies it even in this world of troubles, gives it His gifts of grace and help even here. In his recent visit here, Dr. Inadomi told us of a poor Japanese man, who had to live constantly year in and year out in a bath of water, for any contact with air caused him terrible suffering. And still in that long and trying experience, he "passed from darkness into light," from angry unbelief to thankful and joyous faith in God. How often in the life of the church have we not seen similar victories of the spirit over the tortures of the flesh.

How is it possible? Is it made possible because God could say: "See, I have sent my Son to suffer with you, so that you may know you are not the only ones who suffer." Could the addition of one more sufferer, even

though he was the very Son of God, have any message of help or comfort? Would my sufferings be any more tolerable in the knowledge that Jesus also suffered?

Would it not be better to say that Jesus came in the flesh to show us that life is more than the body, more than worldly success, fame, honor, gain, or length of life or even a trouble-free, sickness-free, pain-free existence from the cradle to the grave. Life is to belong to the eternal kingdom of God whose boundaries are marked by rivers, oceans, mountains or surveyor's stakes, but by the infinite reaches of the heavens. Jesus came to show us that a person could live in a body of flesh, with all that that means, and still not be lost or defeated because the body suffered or even disappeared altogether.

"He would have been twenty-one?" Shall we lose ourselves in the senseless and futile thinking of what might have been? It is not much better to greet the new Christmas with the same old apostolic paean: "Thanks be to God for his unspeakable gift." "The Word became flesh, and dwelt among us, and we beheld his glory, a glory as of the only begotten of the Father, full of grace and truth." "Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again unto living hope by the resurrection of Jesus Christ from the dead."

Did we get Christmas and Easter all mixed up? What difference does it make, they are both festivals of joy. In the first we are reminded that Jesus stooped down to our miseries, in the second He carries us beyond them.

Christmas Carol

By Fanny Crosby

Fulfilled is the promise, a Savior is born:
With loud acclamation we hallow the morn!
To God in the highest all glory we sing,
And welcome the advent of Jesus, our King.

We come like the shepherds who knelt at his feet;
We come like the wise men our monarch to greet.
Our faith-star unclouded shines bright on our way,
And leads to the manger where cradled he lay.

Good will from our Father and peace unto men;
Oh, wonderful chorus! we hear it again,
In grandeur and beauty still rolling along;
While valley and mountain break forth into song.

O blessed Redeemer, by prophets foretold!
We herald the story that never grows old.
Our heart's adoration before him we bring,
And joyful hosannas to Jesus, our King!

We come with the faithful who gather today
In grateful devotion our tribute to pay;
We come with the children our carols to sing,
And shout hallelujah to Jesus, our King.
—Air, "Portuguese Hymn."

A Pilgrimage

To Churchill on the Hudson Bay

First American Lutheran Christmas service
held there in 1619

Trip Through the Romantic Northland of Canada

By the Editor

I have always liked to go North. It may be the viking blood in my veins. Ever since I was a boy I have read about the North Pole expeditions. My first church was in New Brunswick, north of Maine. The mystic North, the unknown and the adventurous stories from the North always attract me.

Ever since I read the story of Jens Munk and his fellow sailors who tried to find the Northwest passage to India in 1619, I have had a desire to go and see the place where they made their winter quarters. The fact that Pastor Rasmus Jensen of Aarhus, Denmark, was Jens Munk's chaplain and that he conducted the first American Lutheran Christmas service in North America was an added appeal. My trip was made in the late August of the summer. But let me give the story of Jens Munk's expedition.

At the beginning of the 17th century the daring explorers all over Europe were trying to find new land and new opportunities. India was the rich land of attraction. Any one who found a way to India shorter than the South of Africa was sure to make a fortune. Columbus had sailed west and discovered the West Indies. Other explorers went north to find the way to India from North America. It was natural that Danes and Norwegians, descendants of the vikings, and the first to reach North America should attempt to find the northern route to India.

Christian IV, the Danish king, commissioned Captain Jens Munk in 1619 to make the attempt. On May 9, the same year Jens Munk set out from Copenhagen with two ships, "Enhjorningen" and "Lamprenen." He set out with 48 men aboard the bigger ship and 16 on the smaller vessel. Among the men was the Lutheran pastor Rasmus Jensen who was chaplain of the expedition. Before the expedition got out of European waters two men died, and Munk hired three men to take their place. The men were mostly Danes, but there were a number of Norwegians and two Englishmen also. The names in Munk's diary indicate that the greater number were Danes. There may have been some 12-15 Norwegians aboard.

Jens Munk himself was of Danish parentage born in Norway. At the age of 9, however, he was sent to Aalborg, Denmark, to his uncle. Munk's life story is very adventurous and interesting, but the expedition that made him famous was his expedition into the Hudson

Bay. On July 8th the ships had reached the coast of North America. Passing the coast of Labrador and Greenland



A Glimpse of the Trees in the Romantic Northland of Canada

they met much ice, but after many perils they got into the Hudson Bay.

Jens Munk kept a good diary, and he describes the daily struggles of the men. When they got into the Bay they also met ice. This sometimes kept them stationary for several days. Slowly they proceeded west and south. Early in September they finally reached the mouth of the Churchill River. No other European had seen that river before. Now it was getting cold, and they studied the situation. They decided to make their winter quarters here. On Sept. 19, they ran their ships up a mile or so into the entrance of the river. They anchored the ships and protected them from the ice as best they could. Jens Munk made several trips by boat up the river and took formal possession of the land in the name of the Danish king naming it Nova Dania, New Denmark.

The story of the winter camp described in Munk's diary is one long tragedy. They were at Churchill almost 10 months. They were not prepared for the cold winter. When I was at Churchill I was told that the temperature might go as low as 60 below zero.

They did not have the proper food with the right vitamins. Beriberi set in, and it took the lives of all the men except three before the next summer.

The men built a few shacks on the shore, so they could have heat, and they also tried to keep heat aboard their ships, but the winter was terrible. They did once see traces of natives, but they never contacted any who might have helped them. Now and then they were able to shoot a few birds and some other game, so they could get fresh meat. But the cold and their illness kept them so weak that they could hardly move.

Jens Munk describes two celebrations. St. Martin's evening was celebrated Nov. 10. It is a Nordic custom to celebrate that evening with a goose dinner in honor of Martin Luther's birthday. They got some grouse or pheasant-like birds for that evening and they had some Spanish wine.

But shortly after death began to claim the lives of the men. Munk says that David Velske died Dec. 12, but they could not get his body from ship for two days because of the frost.

First Lutheran Christmas Service in America

Christmas evening was celebrated with much joy in the camp, because they again got fresh meat. Munk says that the spirit among the men was very good that night.

On Christmas Day Pastor Jensen preached and Holy Communion was celebrated. According to custom they gave their pastor an offering. There was not much money aboard the ships, but they all gave him something. Some gave him white fox furs with which to line his coat.

But the pastor was already getting sick. 14 days later he went to bed. On January 23rd he sat in his bed and preached his last sermon to his fellowmen. He died Feb. 20th. He was the first Lutheran pastor to die in North America.

At that time 20 of the men had already died, and Munk's book is just one sad story of difficulties, disease and death. Munk gives a very accurate account of the daily events. The man in charge of their medicine died. He had not had time to write any description of the medicine and what it was used for. Pastor Jensen could read Latin and had helped the "medicine" man a great deal.

During April and May one man died every other day. On Easter day, April 16, Munk writes that he was so miserable himself that he felt everything was against him.

The days passed slowly. Every day held before them the horror of death of one of their comrades. June 4, on Pentecost, Munk thought that none of them would escape. He wrote his last will and testament. He hoped that his wife and children might be cared for in some way, and he committed his soul into the hands of God and bade the whole world good night! At that time only four of the 65 men that set out from Copenhagen were alive.

Four days passed and the weather got milder. The



Munk's winter camp as drawn by himself in his diary. The ships are anchored in the Churchill River. The shore to the right of the ships is modern Churchill today.

mild weather caused the dead bodies in the ship to decay. Munk could no longer stand to stay in his berth for the odor. By super-human effort he got out of bed and crawled ashore. Two men were still alive in one of the shacks. All four sucked the leaves or anything green that appeared in the protected places. They caught a few fish and boiled them, drinking the soup. They also made soup on a few birds they were able to shoot. Gradually they got used to stronger food. They got aboard again and got some wine. Yet one more died, and they were just three left.

On June 26th they decided to try to make it to Europe in the smallest ship. It took them till July 16th till they were able to set sail.

The place of Munk's winter is well established because of the very accurate map made by him. The second clear evidence is a brass cannon from the biggest ship which was found on the shore many years later. It bears the insignia of the Danish King.

The three men were successful in getting across the Atlantic.

They reached Norway Sept. 21, and Munk at once went to Copenhagen to report to the king. His diary was published in book form in 1624. Munk closes the book with a prayer thanking God who brought him through the perils of ice and storms and back to his native land.

Finally he appends Isaiah 43:1-2.

The story of Munk was soon forgotten, but in 1883 it was republished in Copenhagen, and in 1897 it was published in English in London.

Churchill was not very accessible till 1929, when a railroad track was completed from The Pas to Churchill, a distance of 509 miles.

However, August 19, 1928, a memorial tablet was unveiled for Jens Munk and his expedition in the Anglican Mission Church at Churchill. It has this inscription

memory of Capt. Jens E. Munk's expedition to Dania, Hudson Bay, 1619-20, and Chaplain Ras-ensen, Aarhus. Pastor R. J., Aarhus, celebrated mas with communion. His last sermon from bed 3, 1620. 61 Danes and Norwegians and 2 English-
lied at Churchill."

Battery Point, at the mouth of the river, across the camp of Jens Munk, the Historic Sites Monu-Board of Canada built a beautiful cairn in 1931. this inscription on a bronze tablet:

rt Churchill. Discovered in 1619 by the ill-fated n expedition under Jens Munk. In 1689 the Hud-ay Company built the first Fort Churchill which e same year was destroyed by fire. In 1717 the ny rebuilt Fort Churchill, for nearly 200 years st northerly post on the Bay, and the starting point ny arctic explorations. The Hudson Bay Railway completed to this point 1st April, 1929."

* * *

trip to Churchill now is made with great ease red to the time of Jens Munk. It is a round trip 0 miles from Spencer. I went by train from Min- lis to Winnipeg, and further by train to The Pas, en on to Churchill. You make your trip in a com- le sleeper all the way from Minneapolis to Church- u eat in the diner, and you relax. It was a real va- , even though it only took a week.

first stop was Winnipeg, where I called on the ian government publicity bureau to get all the ation I could on Churchill. Then I met Pastor and heo. M. Hansen, who are doing a good home mis- work at Winnipeg and Ostenfeld. They have a arsonage, and the church is nice, even though it be in a slightly better location. Pastor Hansen uced me to an energetic Dane, Mr. Jorgensen, ame to Canada in the twenties. He was a machin- t now he has a large business making fans and things. He does business for about \$1,000,000 a

er a good lunch at the hospitable Hansens I set r The Pas on the railroad. Perhaps I should state ould have driven to The Pas in an automobile, ter The Pas, the last 509 miles, there is no road the railroad.

as interesting to make the acquaintance with peo- the train. Many of them were going up to Church- me were not going quite that far. They went Northern Manitoba to fish. Here were three Amer- One of them was a farmer from Illinois. "I just got p in, so now I am going North to fish." They went out 100 miles this side of Churchill, and then et out by airplane to cherished fishing spots.

umber of United States and Canadian soldiers on the train. They were going to two army bases urchill. Here was a boy from Georgia. He was to Churchill nine months, and he said "I am going e every day I am there." I was interested in the ent, for a young girl, part Indian, heard him say nd she said: "That is not wise of you. Wherever e, you can have good experiences that will be of



The Cairn about Jens Munk and his expedition on the Battery Point.

value to you later in life. Do not go up there with that spirit."

There were engineers going up to mines, there were inspectors going up to check mining machinery, and there were young men going up to do business for the Hudson Bay Company.

I got to talk to a young couple. They were going to within 81 miles of The Pas and then there was a bus that would take them 40 miles into the country to Snow Lake, a young mining town of 600 people. "We have no car," they said, "for we can't get away from Snow Lake. We could drive at most 20 miles in and about the town. But we have modern sanitation, a good school and a good hospital. There are only about 25 cars in the town."

A young draftsman was going up North in about Churchill for a three years contract. He started on \$3200 a year. "Hope I can learn something up there." I am sure he can, and he will at least meet men who have the spirit of daring and adventure, and such a spirit is catching.

At The Pas we stopped for 3 hours and we got out for breakfast. I went with a young man who was going 750 miles up north of Churchill. He had a two year contract, but he hoped to make it three years. He was going up to buy fur etc. for his company. It is a lonely post. There will only be two or three other white men. They will trade with the Eskimos and the Indians.

The Pas is a great railroad center. Trains go from there to Flin Flon and Sherridon, Manitoba, great mining centers of all the basic metals.

There was much activity at The Pas, a town of about 5000. Men came there to equip themselves with hunting and fishing accessories. I noticed there were many Indians in the town. They worked on the streets and helped with the construction work going up all the

way up north. For this must be said: Canada is developing rapidly. The natural resources have been discovered, and by the many modern means now at man's disposal, it is possible to start mines, where this would not be possible 30 years ago.

The last 509 miles went through rather monotonous country as far as the outward appearance goes. It is a flat muskeg landscape. It is rocky but swamplike. Muskeg to the Chippewa Indians means grassy bog. The first 2-300 miles north of The Pas there was some cutting of pulp, but soon the trees were too small to serve as pulp. But I was told that all the way up there were many basic metals such as gold.

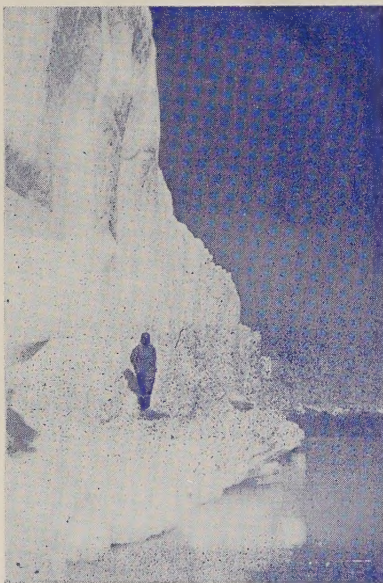
The last 200 miles before Churchill the spruce trees get shorter, and their leaves are always pointing toward south, because of the furious north winds.

Every 10 miles or so there is a little station with a village of a few houses. We stopped at every station, and all the people of the village came down to see the train. This is the event of the day. It goes up twice a week and back also twice a week.

The Indians are a kind people. There were the Cree tribe and the Chippewa tribe. They live in their little shacks, getting their livelihood by hunting, fishing and trapping. Sometimes we could see the Indian and his squaw come walking down to the train with three or four children about them. Both man and wife were calmly smoking their pipes. They have very little worries. They have no taxes, no worries about a job or salary increase or cost of living. They get their fuel in the woods. They trap for their cash needs such as clothing and a few groceries.

When you get further up you see their shacks or tents (some of them live in tents in the summer and shacks in the winter) and outside they have their dog teams tied up. About ten outside every tent.

A farmer might ask, what do they raise? They don't raise anything up there. They have no cows and no chickens. "We raise children" was the answer I got all the time.



The Missionary in the Arctic Regions

We happened to stop at Thicket Portage three hours one day. A car on a gravel train ahead of us had jumped the track. The village has about 200 people.

Here I met a Norwegian trapper who had lived there since 1926. He trapped beavers, minks, muskrats. He was born in Norway and had come to Canada in 1924. There I also met an Anglican pastor. He showed me his little log church. The station is over 300 miles from Churchill. I



A Dog Team Driven by the Eskimos

asked him about his work. He served several stations on the railroad all the way up to Churchill.

I greatly admired some of the young fellows I met going up in the service of the Hudson Bay Company. Here was a fellow who was going 1000 miles north of Churchill. How long will you be there, I asked. Three years, he said. How many white people are you there? We are only three white people. There he is 1000 miles north of Churchill in ice and snow meeting only Eskimos, but working hard for the company that employs him.

I also met two Roman Catholic priests. They were about 45 years of age, and they were both born in France. They worked among the natives 600 and 800 miles north of Churchill. One had a dog team of six and the other had ten dogs, because he had a more difficult country in which to travel.

The last 100 miles before Churchill the trees get smaller, and for about 50 miles there are hardly any trees but only a moss like growth in the muskeg country. But when I got to Churchill I noticed that there were fairly good trees on the other side of the river. This also corresponds to the description in Munk's diary.

* * * *

We arrived at Churchill early in the forenoon and got to my hotel, which was good and reasonable. As soon as I had checked in I went out and walked to the ocean. Just a few yards from the Hudson Bay I found the Anglican Church with the tablet about Jens Munck and Pastor Rasmus Jensen. Then I walked out to the elevator which has space for 2,500,000 bushels of grain. It was rather strange that far north to see four ships along the wharf, an Italian, a German, an English and a Canadian, the first three loading grain for Europe. The route via Churchill is shorter to Europe than via Montreal, and the distance by rail from Alberta and Saskatchewan about 2000 miles shorter. But the season in the harbor is short, Three months only. After October 15, the ships cannot get insurance.

There was a Catholic mission besides the Anglican or Episcopalian mission. The Roman Catholic Church must be given credit for pushing its frontier into every place in the world, but it should also be said that the Episcopalian church (in Canada this church is known as the Anglican or the Church of England) has been the most faithful in going with the traders, and it has missions among the Indians and the Eskimos all over the North. In the Anglican chapel at Churchill the



Landscape not far from Churchill, Manitoba, Canada.

ere the usual hymn and prayer book of that church, and then there were hymnbooks in the language of the Ojibpewa Indian.

The Arctic Wings Airline was busy flying people to all parts east and west of the Hudson Bay and far up to the North. The weather was not very favorable while I was up there. This was my luck, for thus a number of people going to their places of work had to wait for good flying weather, and it gave me a chance to talk to them.

I spent some time with three men, a president of a drilling company and two assistants. They were going about 100 miles from Churchill to drill for basic metals. They expected to stay there till the middle of December. The afternoon was very sunny and I spent that out on Battery Point where the cairn about Jens Munk is erected. It was thrilling to sit on the rocks and think about the activity of these daring vikings 334 years ago. They had landed in their boat on the very spot where I walked. Perhaps they also had seen whales playing in the mouth of the river. I saw five big white whales playing there that afternoon.

The last afternoon I was at Churchill some 40 Indian boys and girls were flown in from outlying regions. They are on the train with us in the evening going to Prince

Albert for a winter of education. The Canadian government seems to do a great deal for the Indians. It will take a long time before they get away from their own customs and way of living, but as they gradually get trained for the work of the white people they will be an important part of the population up there.

There were several small houses in Churchill populated with Indians, who worked in Churchill and at the grain elevator.

In the outskirts there were a number of tents with Indian families. Outside each tent was a team of dogs tied to the rocks. The dogs are fed with fish. In the wintertime these Indians move across the river and live in shacks there.

But I must finish my story. The trip back made me think of the future, when more and more resources will be developed up there. Gradually man is fulfilling the command of God in Gen. 1:28, when he tells us to fill the earth, rule over it.

We are fortunate in North America with all the natural resources at our command. This gives an outlet to the spirit of our people.

What a chance Canada is for young men with vision and energy.

(Continued on page 13)

Black Ivory!

Who Wants a Slave to Pray for?

By Margaret Nissen, Sudan, Africa

This touching and realistic story from Sudan, Africa, makes us thank God for the Christ Child. It makes us want to serve him every place and always.

Dede was scurrying on ahead of me on the narrow bush-path, 3 steps and a skip, while I was trying not to run into her on my bicycle. She painstakingly removed every least little thing that could possibly be construed as an obstacle to my bike, for she was happy, very happy. Every few minutes she would look around to make sure that we were there behind her, that we really and truly were on our way to claim her remaining three children, whom she had left behind a few nights before when she fled from slavery to the mission.

It all started with a shilling. I had noticed Dede down in the evangelist village helping our women in order to earn a little flour, corn, bran or left-over porridge. She was ragged, looked hungry and unhappy, so one day I slipped her a shilling. She thanked me time and time again in Fulani, which I do not understand, but as she does not know Hausa, she felt it had to be done so much more thoroughly.

By and by I learned that she was a slave, as her mother before her, of a Fulani a few miles away. I did not think much more about it, so many Fulani have slave-wives, and as long as he treated her halfway decently, she would not be worse off than thousands of other African women; but that was the trouble, I found out. She worked his field, herded his cattle and in the late afternoon she would steal away to beg some food for herself and her children, for he gave her none. When she came home, she had to show him what she had got and he would take his pick if there was anything worth while. She was not his wife, but lived in a miserable hut outside his compound. The father of her children had belonged to another Fulani near by, but he had died two years ago. If leopards or hyenas threatened the flock she had to spend the night with them in a grass hut, here she would seek cover even in the worst of thunderstorms, wet, cold and frightened with her youngest child.

Hearing all this, I called the district chief, a Fulani, whom I had helped on several occasions. Talking it over with him, I was promised that he would send word to Alim, her owner, to let her go.

A few days passed, and I heard no more about it. I supposed the poor woman had nowhere to go even if she were free. So next time I saw Dede, I told her, that if she needed a place to stay, she could come to us, there would be a hut and also food. She looked at me gratefully, but explained she dared not leave him, he would kill her if he caught her; she showed me scars from former beatings. I made her however understand that the chief had pronounced her free and she could go whenever and wherever she wished. We per-

suaded her at last that she was free, and she said she would come.

She came that night by the light of the moon, but she was frightened out of her wits, she believes he can kill them by magic, for he is a

"bad man." She had dared to come, because I must have stronger medicine than Alim, seeing I am white. She brought her baby, the only one he allowed to sleep with her. So her heart was with her 3 other children in spite of her new-found freedom.

When the local chief was approached he immediately sent 2 men to fetch the children, but they came back empty-handed.

Next day I again sent for the district chief, this time to go with me and fetch the children in person. He came, so here we were, Dede leading the way along the winding path that snaked its way over hills, through streams, skirting patches of guinea corn and bumping over old sweet potato rows. A score of young fellows around town had heard what was up, they were behind me on foot, following them were the chief and my teacher Victor, on bicycles.

At last we came upon a group of huts in the bush, with the traditional cleared, sanded space in the center for Mohammedan prayer. Dede led us to Alim's place and called her children, but as they did not come out she passed in behind the mat-wall. By now we had alighted and had all gathered around the entrance.

"Alim, war, lau," it was a command, curt and to the point. The chief meant business, "Alim, come, and make it snappy."

He came. Crouching before us in the customary, respectful, sitting position, he greeted us. I almost felt sorry for him, we were so decidedly in the majority. The chief did not mince words, his little speech ran something like this.

"Alim, you know what we are here for. This white lady has left her work, I have left mine and all because of your stupid, stubborn disobedience. You know that the great, white Queen in England has forbidden any one in her realms to keep slaves. We sent word to you to let Dede and her children go and you have not obeyed. Because of your disobedience you have deserved punishment, but we had pity with you therefore we have come to talk to you. I want you to know that from now on you will have to do your own work, you have no right whatsoever over Dede or her children. Do you understand?"

Alim is a tall well-built Fulani, but that day he was pretty small. It turned out that he had sent one of the girls away, in case anything should happen. It was arranged, however, that one of the chief's men was to

(Continued on page 13)

Seeking Christmas Joy

By F. C. M. Hansen

at in ease and comfort,
room was warm and bright,
had no cares or worries,
something wasn't right;
as he thought and pondered,
thing did him annoy:
bite of all his plenty
had no Christmas joy.

uch a happy season
one should e'er be sad,
e others were rejoicing
oo should now be glad;
so he went to find it,
missing Christmas joy,
he would be as happy
when he was a boy.

thought and then concluded:
must be out-of-doors;
walked into the country
y from home and stores;
ph, such gloomy weather:
esky was dark and gray,
road was wet and slushy,
muddy all the way.

ayed and disappointed
reached his home again;
to himself admitted:
quest has been in vain,
me to feel dejected
en here I sit alone
a only one companion,
lent telephone.

aps with happy children
spirit might be glad;
so he them invited
se youngsters, good and bad;
told them cheerful stories
great men far and near;
told them many riddles,
none they cared to hear.

gave them gifts and candy,
best that he could think;
set before these children
they could eat and drink;
tried his best to please them,
all to no avail;
make these children happy
had completely failed.



With people who were cheerful
He must associate,
Their joy would make him happy
On this most hallowed date;
So off he went to Madsens
To spend this Christmas Eve;
He would with folks so jolly
His Christmas joy receive.

On Madsen's Christmas table
Were food and wine galore,
For all were gifts aplenty,
No one could wish for more;
But when he heard them talking
How soldiers die and moan,
Of ghastly wars and bloodshed,
It chilled him to the bone.

They talked of indigestion
And rotten politics,
Discussed the current question:
How income tax to fix;
Christ Jesus was not mentioned,
Nor was the angels' song;
Depressed he left this party,
Here he did not belong.

So now alone he pondered
Where can this joy be found?
He closed his eyes in silence,
His thoughts went round and round;
He saw the room was filling
With children glad and fair,

And each one looked so happy,
All stood around his chair.

And as the man was sleeping
They whispered in his ear:
Do you the time remember,
Now many a bygone year,
When on that holy evening
Your father turned the key,
You saw the lights were glowing
On yonder Christmas tree?

The Christmas boughs were laden
With gifts for young and old,
With bright and shiny baskets
In red and some in gold;
With happy faces smiling
You danced around the tree,
All singing Christmas carols,
All happy as could be?

Awakened from his dreaming
His room was cold and bare,
His pleasant dream had vanished,
No Christmas joy was there;
The lonely man was sighing:
What shall I do to find
That Christmas joy I'm missing,
A joy that's true and kind?

Just then he saw the Bible,
That old forgotten book;
He took it from the mantel,
And then began to look
To find the sacred story
Of how Christ came to earth;
He read of angels singing
And of the Saviour's birth.

He read the joyous tidings
Of God's great love for men,
Of how He came from heaven
To save us all from sin;
His heart grew warm and tender,
He knew that love was here;
He prayed the Lord for mercy
And felt that God was near.

Again he read the message,
And all his fears were stilled,
And with the peace of heaven
His anxious soul was filled;
This was the joyous tidings
No evil could destroy;
Here in God's word he found it,
His missing Christmas joy.

Written by Fred C. M. Hansen based on a story in prose by the late Olfert Ricard.

A Page For Youth...

Homer Larsen, Editor

A Young Man With A Call

By J. E. Andersen

In about 740 B.C., the year that Uzziah, King of Judah, died the nation which God had chosen as His people and through which the Christ was to come was in a mess. Early in his fifty-two years as king Uzziah had loved God and had obeyed His laws; the kingdom had been blessed with a large measure of prosperity. But prosperity stirred his pride and made him forget whose servant he was. It affected the people in the same way so that by the time he died most of the people and their king had forsaken God.

The nation had become warlike building up a system of forts, inventing and manufacturing more and better armor, new and more effective engines for projecting stones and other missiles. Much of their effort was spent in an armament program. Of course, they said it was for protecting the nation, but never in history has a nation armed itself and not become involved in a war. Like my father used to say, "It takes two to make a fight." Judah was allowing itself to become influenced by the religions and philosophies of men and nations who did not believe in the true God. Men's abilities and material wealth were the things that counted, not God and His provision. Idolatry brought in from other nations literally poisoned the people's minds. As a consequence the morals of the people were horribly low, so that they are described as drawing iniquity with cords of falsehood and sin as with cart ropes. "Woe to those who call evil good and good evil, who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter! Woe to those who are wise in their own eyes, and shrewd in their own sight! Woe to those who are heroes at drinking wine, and valiant men in mixing strong drink, who acquit the guilty for a bribe, and deprive the innocent of his right!"

Can you see America of 1953 A. D. in this picture of Judah of 740 B. C.? Well, we have no king, but the rest of it fits.

In this year that King Uzziah died a young man named Isaiah, different from the most of the people, saw the Lord! He must have known God before this happened; he must have deplored the mess in which he found his country; he must have known that only God could cure its ills; he must have believed in Him; for God called this young man to be His servant, a call that came in the form of a vision of God.

Isaiah saw the Lord "sitting upon a throne, high and lifted up; and his train filled the temple. Above him stood the seraphim. . . . And one called to another and said: 'Holy, holy, holy is the Lord of hosts.'" So awful was the presence of God that "the foundations of the thresholds shook at the voice of him who called, and the house

was filled with smoke."

Over against this majesty and glory stood the frightened young man, Isaiah; men always are afraid when they come face to face with the holy God, extremely conscious of their sin. Isaiah cried out, "Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the Lord of hosts!" It is important for a young man being called to duty in God's work to thus see himself. Then immediately one of the seraphim flew down with a burning coal and touched it to Isaiah's lips declaring his sins forgiven. Now Isaiah, being made right with God was in a position where he was fitted for service; he was now ready to receive the authority and the commission for the office of prophet. God said, "Whom shall I send, and who will go for us?" And Isaiah answered immediately, "Here I am! Send me." You can read the rest of his commissioning in the sixth chapter of Isaiah.

If there ever was a need for people to turn to God, there is a still greater need today. If there was ever a need for more young men to answer, "Here I am! Send me," it is right now. Paul Scherer put it this way, "There is such a thing as a call into the Christian ministry. It comes from the world—a world committing suicide." That is not quite right, because it is God who calls and not the world. But it does show the great need. Millions of people, yes, right here in our country, hardly know there is a God; there are more millions besides these who do not know salvation in Jesus Christ. They need someone to tell them. I cannot help but believe that many more young men should be hearing and obeying God's call, "Go, and make disciples."

You can't hear it unless you know God, unless you are aware of the terrible spiritual condition of most men's hearts, unless you know the healing, saving power of Christ yourself, unless you believe in God with all the powers of your soul. You see, you must first be right with God before you can possibly hear a call to help God with saving the world. This is true in any endeavor for the Kingdom, even more so for a call into the Christian ministry.

Maybe God has been calling you, but you haven't been listening. Perhaps you have other ideas or are busy with many things, neglecting the one thing needful. I believe you owe it to God quietly and earnestly to ask Him, "What do you want me to do for you?" It could happen, but don't expect your call to be as spectacular as Isaiah's. The usual way with God is simply to whisper in your ear of the great need of the world and that He needs you to help Him with its salvation.

A PILGRIMAGE

(Continued from page 9)

In conclusion let me say that the people up there don't have the veneer that we have. They are the way they are, and that is refreshing. To observe that and to talk to these people was a great experience in itself. That, no doubt, accounts for the fact that when people have been there once they often go back. Several men told me that after they had spent a half year or so in the North they wanted to get out and never go back. But, when they got back to "civilization," they soon discovered that they were drawn back to this frontier again.

As I go out to preach the glad Christmas message on Christmas morning this 1953, I will think of those courageous men and their faithful pastor 334 years ago, who celebrated their last Christmas in the far North on the Hudson Bay.

BLACK IVORY

(Continued from page 10)

ing her the next day. Dede brought out a cracked calabash and two old broken pots, all her earthly possessions. the clothes they wore could scarcely cover

NEWS AND NOTES

(Continued from page 2)

It was decided to continue co-operation with the deaconess institutions of our Lutheran synods, especially in training programs. Appreciation was expressed for the successful arrangement for the Lutheran Deaconess Conference to which the Eben-Ezer Missionary Society contributed substantially.

The officers of the board for the coming year were elected as follows: L. H. C. Jersild, President; Rev. Holger Strandskov, Vice-President. Sister Grid was re-elected Directing Sister with Sister Catherine to act for her during her absence. The executive committee members were re-elected. Alfred Jensen, the out-going president was given a hearty vote of thanks for his service. z

Lynwood, Calif. The ladies of St. Paul's Lutheran Church, (Allan D. Jensen, Pastor) have just reorganized their working organizations:

"Speech and Drama; Arts, Crafts and Decorations; Visitation; a Day Missionary Society and a Night Missionary Society; Literary Society; Hospital Visitation; Altar Guild; Wedding Reception Committee and Church Office Workers.

These groups meet once a month at one joint meeting, the various groups furnishing the program.

Last month, sixty-three young peo-

ple from St. Paul's Church went on a two-day weekend spiritual outing. A camp was rented, three outside speakers were invited and the adult advisors did the cooking. During these days, California had "unusual" weather for this time of the year, it being almost like summer.

At the beginning of the new year, it is planned to have a weekend outing for the church boards.

their nakedness. When she tried to thank me, I told her to thank Him who has all power. Never shall I forget her expressive gesture as she lifted her hands, palms upturned in gratitude to God.

So now the little family is gathered once more and free. I have come into a ready-made family. What will become of them no one knows. Slaves have a strange mentality, so things will not all be rosy. But we hope and pray that all 5 of them will become Christians. They too are bought with a price.

Experiences like this make you realize, that under the surface Africa is still Africa. They tell me that there are still slaves, but in secret of course, and most of them fare better than Dede did. Children still disappear over the border to French Cameroun just a few miles away. Mohammedanism which is spreading in this part permits and encourages slavery. Several pagans have said to our Christians, "Then your book is after all better than theirs, when it could set Dede free." That is our sole aim here, to let Christ set captives free through His Word, because first then are they free indeed.

Requesting your continued prayer, I am

Gratefully yours,

Margaret Nissen.

The average Sunday morning attendance has been 510 for the first 11 months of 1953.

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TRAVEL TO DENMARK

ACKNOWLEDGMENTS

	Total Received	Chil- dren's Homes	School Fund	General Fund	Home Mission	Indian Mission	Utah Mission	Pen- sion Fund
Total Budget	197567.00	15600.00	50000.00	24747.00	36643.00	7650.00	1542.00	31886.00
Previously acknowledged	81278.24	7850.36	31506.83	9202.08	15714.05	4671.13	1248.99	11084.8
Westby, Mont., Mr. and Mrs. Christ Madsen of Daneville Church	140.00	25.00	25.00		25.00	25.00	15.00	25.00
Oyens, Ia., C. P. Kloster of Gethsemane Church	1.75				25.00			1.75
Viborg, S. Dak., Bethany Willing Workers	75.00		25.00		25.00			25.00
Webster Groves, Mo., the Women's League of the National Luth. Council for the Oaks Children's Home	25.00	25.00						
Humboldt, Ia., Trinity Luth. Church	400.00	50.00	200.00		50.00	40.00		60.00
Easton, Calif., Immanuel Mission Society	15.00					15.00		
Eugene, Ore., Bethesda Ev. Luth. Church	227.87							227.87
Oakland, Calif., Our Savior's Luth. Church	100.00		50.00	25.00	25.00			
Hampton, Nebr., Immanuel Luth. Church	20.00		10.00		10.00			
Hazelwood, Minn., Immanuel Luth. Church	157.70	37.68			37.67			82.00
Laurel, Nebr., Mr. and Mrs. Nick Kvols of Gethsemane Church	5.00							5.00
Blair, Nebr., Danish Ladies Aid of First Luth. Church in memory of Mr. Bertelsen	3.00				3.00			
Oakland, Calif., Dorcas Society of Our Savior's Luth. Church in memory of James Nelson, Deary, Idaho	5.00			5.00				
Humboldt, Ia., in memory of Mrs. Carl Brodale from friends and relatives of Trinity Church	17.00				17.00			
Albert Lea, Minn., Trinity Luth. Church	88.00	12.00		50.00	6.00	10.00		10.00
Spencer, Ia., Bethany Luth. Ladies Aid	50.00	50.00						
Caruthers, Calif., Our Savior's Luth. Church	30.85							30.85
Milltown, Wis., Milltown Luth. Church	100.00		25.00	25.00	25.00			25.00
Owatonna, Minn., Ladies Aid of Our Savior's Church in memory of Mrs. J. P. Jensen, Mrs. Anna Rasmussen and Mrs. Amella Larson	6.00					6.00		
Blair, Nebr., Mr. and Mrs. Nels Nygaard in memory of Mrs. A. C. Niel- sen, Creighton, Nebr.	2.00				2.00			
Council Bluffs, Iowa, Our Savior's Luth. Church	700.00	45.46	350.00	100.00	100.00	50.00		54.50
Kenosha, Wis., the Danish Sisterhood of America, Lodge No. 30, for the Children's Home at Oaks, Okla.	8.00	8.00						
Dane Valley Ladies Aid of the N. Dak.-Montana District W.M.S., for the Disabled Pastors' Fund \$20, Dana College \$50, Children's Home \$30.	100.00	30.00	50.00					20.00
Castro Valley, Calif., Rev. H. M. Hansen	1.00							1.00
Waupaca, Wis., Trinity Luth. Church	437.88	37.88	200.00	50.00	50.00	40.00		60.00
Ord, Nebr., Bethany Luth. Sunday School	25.00		15.00					10.00
Portland, Ore., Bethany Luth. Church	700.00	100.00	350.00	75.00	75.00	25.00		75.00
Selma, Calif., Pella Luth. Church	183.63		25.00	25.00	25.00			108.63
Sidney, Mont., Brorson Luth. Church	6.50					3.50	3.00	
Kenmare, N. Dak., Nazareth Luth. Church	247.43	47.43	100.00	40.00	20.00	13.00		27.00
Denver, Colo., First Bethany Ladies Aid	15.00	10.00					5.00	
Rutland, Iowa, Mrs. N. C. Madsen, Caroline and Victor Madsen in mem- ory of Sam Junior Nelson	2.00				2.00			
Minneapolis, Minn., Immanuel Women's Guild, a Christmas gift	30.00	30.00						
Dannebrog, Nebr., Danish Ladies Aid	20.00	10.00					5.00	5.00
Exira, Iowa, Danish Ladies Aid for Elim Home	25.00	25.00						
Boelus, Nebr., Dry Creek Luth. Church	10.00							10.00
Huntington Park, Calif., Mrs. Stephanja Segard	10.00							10.00
Lincoln, Nebr., Our Savior's Luth. Church	100.00		50.00		25.00			25.00
Geneva, Minn., in memory of Francis Torgerson from friends	19.00				19.00			
Geneva, Minn., Community Luth. Church	42.55							42.55
Spencer, Ia., Bethany Luth. Sunday School	10.65	10.65						
Brookville, Minn., Brookville Luth. Church from friends and relatives in memory of Tinus Madsen	13.00				13.00			
Chicago, Ill., Golgotha Luth. Church	1209.87							1209.87
Sidney, Mich., the Dorcas Club of Immanuel Luth. Church	15.00	15.00						
Sioux City, Ia., Our Savior's Luth. Church	47.38							47.38
Kenmare, N. D., Trinity Luth. Church	28.25							28.25
Norma, N. D., Zion Ladies Aid	40.00	30.00			10.00			
Elk Horn, Ia., Elk Horn Luth. Church	184.42							184.42
Elk Horn, Ia., the Beta Club, \$25 for Elim Home and \$25 for the School Fund	50.00	25.00	25.00					
Elk Horn, Ia., the Home Builders Organization for Elim Home	10.00	10.00						
Humboldt, Ia., Dorcas Ladies Aid	95.00	20.00	25.00			15.00	10.00	25.00
Oakland, Calif., Mr. and Mrs. V. Nielsen in memory of Mrs. P. C. K. Pe- tersen	3.00				3.00			
Omaha, Nebr., Pella Luth. Church	150.00		75.00	25.00	25.00			25.00
Northfield, Minn., a Christmas gift from Mr. and Mrs. Anton Madsen	3.00	3.00						
Chicago, Ill., M. Rolsted in memory of Augie Hansen	5.00							5.00
Ferndale, Calif., Mrs. Johanna Christiansen in memory of Axel Quist, Fresno, Calif.	5.00							5.00
Avoca, Ia., the E.L.C. Society	20.00	10.00			10.00			
Marcus, Ia., Nazareth Luth. Church	14.25							14.25
Minden, Nebr., Mrs. Caroline Hansen	5.00	5.00						
Jacksonville, Ia., Bethlehem Luth. Church	300.00	25.00	150.00	25.00	25.00	25.00		50.00
Sidney, Mont., Mrs. Peter Steffen in memory of Peter Steffen	10.00				10.00			
Sidney, Mont., Pella Luth. Church	510.31	110.31	200.00	50.00	50.00	40.00		60.00
Sidney, Mont., Pella Luth. Church	600.00		300.00	100.00	100.00			100.00
Rutland, Ia., Trinity Luth. Ladies Aid	110.00	25.00	30.00			15.00	10.00	30.00
Hutchinson, Minn., Miss Othilia Haugerud	3.00				1.50			
Hutchinson, Main Street Luth. Church	200.00	50.00		50.00	50.00			50.00
Denmark, Wis., Mr. and Mrs. Lau Christensen in memory of Edwin Larsen	2.00							2.00
Council Bluffs, Ia., C. J. Hill	20.00				5.00	5.00	5.00	
Council Bluffs, Ia., from "a friend"	100.00		25.00		25.00	25.00		25.00
Kaysville, Utah, Mr. and Mrs. W. B. Lamp in memory of Dad Lamp who passed away in Dec. 1938	2.00		2.00					
Denver, Colo., Mr. and Mrs. Egon W. Soderberg	10.00							10.00
Brush, Colo., All Saints Church	19.75							19.75
Brush, Colo., Mrs. Albert Westergaard, Eben-Ezer	30.00	5.00			25.00			
Minden, Nebr., Bethany Luth. Sunday School in memory of Tenus Paulsen From a Friend	3.00	3.00						3.00
	1000.00	100.00	500.00	100.00	100.00	100.00		100.00
TOTAL	90259.28	8840.77	34313.83	9947.08	16708.22	5125.14	1301.99	14022.00

SPECIAL MISSIONS

	Total Received	Japan Mission	South Amer. Mission	Santal Mission	Sudan Mission	Jewish Mission	China Mission	L.W.A. Mission	Gen. Forel Mission
Previously acknowledged	58304.78	8065.81	6214.37	8357.72	6485.81	440.28	374.04	27980.75	386.00
Westby, Mont., Mr. and Mrs. Christ Madsen and Lydia of Dane- ville Church	115.00	25.00	25.00	25.00	25.00	15.00			
Salmonhurst, N. B., St. Peter's Luth. S. S. for LWA Milk Fd.	5.85							5.35	
Altura, Colo., Ethel Shattuck, David M. Ludvigsen and Mary Ellen Ludvigsen for the LWA Milk Fd.	3.00							3.00	
Ferndale, Calif., Mrs. Maren Christiansen of Our Savior's Church for Korean Relief	10.00								
Oakland, Calif., Our Savior's Luth. Church	90.50	22.62	22.62	22.63	22.63			10.00	
Hazelwood, Minn., Immanuel Luth. Church	22.68			22.68					
Brooklyn, Wis., Brooklyn Luth. Church	43.06							43.06	
Albert Lea, Minn., Trinity Luth. Church, a hospital worker, Su- dan \$100.00, LWA \$173.69	273.69				100.00			173.69	

Albert Lea, Minn., Trinity Luth. Church	599.63	100.00	71.00	202.26	201.37	25.00		
Emmare, N. Dak., Nazareth Luth. Sunday School	110.00						110.00	
Laupaca, Wis., Trinity Luth. Church	360.67						360.67	
San Francisco, Calif., Mrs. Marie Petersen for the LWA Milk Fd.	10.00						10.00	
Wencker, Ia., Bethany Luth. Ladies Aid	100.00	25.00		25.00	25.00	25.00		
Waukegan, Wis., First English Luth. Church	135.00						135.00	
Waukegan Valley Ladies Aid of the N. Dak.-Mont. W.M.S.	50.00	10.00	10.00	10.00	10.00	10.00		
Hampton, Nebr., R. I. Hungerford of Portland, Ore.	10.00						10.00	
Westbrook, Me., Tabitha Society of Trinity Luth. Church	60.00	25.00	25.00				10.00	
Westbrook, Me., Trinity Luth. Sunday School	44.75			44.75				
Emmare, N. Dak., Nazareth Luth. Ladies Aid	22.50	5.62	5.62	5.63	5.63			
Mass Lake, Ont., Canada, Salem S. S. for LWA Milk Fd.	5.00						5.00	
Emmare, N. Dak., Nazareth Luth. Church	272.00						272.00	
Laupaca, Wis., Immanuel Luth. Church, Dr. Inadomi guest speaker	99.60	99.60						
Des Moines, Ia., Highland Park S. S., LWA Milk Fund \$21.41	51.41	10.00		10.00			21.41	10.00
Laupaca, Ia., St. Paul's Luth. S. S.	8.78		8.78					
Waukegan, Ia., Danish Ladies Aid	60.00	15.00	15.00	15.00	15.00			
Huntington Park, Calif., Mrs. Stephanie Segard	55.00	10.00	10.00		10.00	10.00		15.00
Geneva, Minn., Community Luth. Church	189.57						189.57	
Geneva, Minn., Community Luth. Sunday School	47.93						47.93	
North Luck, Wis., St. Peter's Luth. Church	146.75						146.75	
Wynwood, Calif., St. Paul's Luth. S. S., LWA Milk Fd.	32.00						32.00	
Bulter, Ia., Nazareth Luth. Church	5.00						5.00	
Springfield, Minn., Brookville Luth. Church	16.36			16.36				
Chicago, Ill., Atonement Luth. Church	53.67	53.67						
Chicago, Ill., Golgotha Luth. Church	53.66	53.66						
Brookville, Minn., Brookville Luth. Church in memory of Tinus Madsen	2.00	2.00						
Waukegan Valley Ladies Aid of the N. Dak.-Mont. District, W.M.S. for support of native missionary in training in Sudan	120.00				120.00			
Laupaca, Ia., Mrs. Rudolph Jensen	3.00		3.00					
Laupaca, Wis., St. John's Luth. Sunday School: Carl Brooks, Mrs. H. Hansen and Mary Jensen each \$1, birthday bank \$7 for the LWA Milk Fd.	10.00						10.00	
Madison Falls, Ia., Mr. and Mrs. Ray E. Nelson	5.00	5.00						
Waukegan, Minn., St. Matthew Luth. Church	125.00						125.00	
Wynwood, Mont., Brorson Luth. Church	65.00						65.00	
Laupaca, Wis., Bethel Ladies Aid of Trinity Church	25.00						25.00	
Worma, N. D., Zion Ladies Aid	16.00						16.00	
Elk Horn, Ia., Elk Horn Luth. Church	9.50						9.50	
Elk Horn, Ia., Elk Horn Luth. Church, a mission offering	63.90	63.90						
Elk Horn, Ia., the Beta Club \$25 for LWA and \$25 for the Jewish Mission	50.00					25.00	25.00	
Elk Horn, Ia., a large group of friends in memory of Mrs. Soren Weddum	36.50						36.50	
Elk Horn, Ia., Elk Horn S. S. for the LWA Milk Fd.	66.49						66.49	
Elk Horn, Ia., the Y. P. Bible Class for the LWA Milk Fd.	10.52						10.52	
Wynwood, Ia., Dorcas Ladies Aid	60.00	15.00	15.00	15.00	15.00			
Wynwood, Ia., Mrs. James Jensen	5.00						5.00	
Wynwood, Minn., St. Ansgar Luth. Church	40.00						40.00	
Wynwood, Nebr., Sunday School for the LWA Milk Fd.	1.00						1.00	
Wynwood, Mont., Pella Foreign Mission Society	6.00				6.00			
Wynwood, Nebr., First Luth. S. S. for the LWA Milk Fund	5.00						5.00	
Wynwood, Nebr., Mrs. Caroline Hansen, Bethany Home	10.00				5.00		5.00	
Wynwood, Mont., Mr. and Mrs. Enoch Iversen in memory of Mrs. Gaffield	5.00				5.00			
Wynwood, Ia., Trinity Luth. Ladies Aid	40.00	10.00	10.00	10.00	10.00			
Wynwood, Calif., Bethany Luth. Sunday School	44.57			44.57				
Wynwood, Colo., Mr. and Mrs. Egon W. Soderberg	10.00		10.00					
Wynwood, Colo., Mrs. Albert Westergaard	45.00		15.00			5.00	25.00	
Wynwood, Nebr., Bethany Luth. Church	48.00						48.00	
Wynwood, Ill., Golgotha W.M.S. for Korean Children	25.00						25.00	
Wynwood, Mont., Mr. and Mrs. Chris Iversen in memory of H. G. Bertelsen	3.00						3.00	
Wynwood, Utah, Mr. and Mrs. W. B. Lamp in memory of Dad Lamp, who passed away in 1938	3.00						3.00	
TOTAL	62425.82	8616.88	6460.39	8826.80	7061.44	555.28	374.04	30135.19
								396.00

CHURCH AND SCHOOL DRIVE

	Total Received	Dana Building Fund	Church Extension Fd.
Previously acknowledged	204649.33	122759.16	81890.17
Los Angeles, Calif., Miller Andersen	200.00		200.00
Wynwood, Mont., Mr. and Mrs. Christ Madsen and Lydia	25.00		25.00
Hampton, Nebr., R. I. Hungerford of Portland, Ore.	10.00	10.00	
Westbrook, Me., Tabitha Society of Trinity Luth. Church	25.00	12.50	12.50
Elk Horn, Ia., Elk Horn Luth. Church Harvest Festival Offering	88.00	88.00	
Elk Horn, the Home Builders' Organization	50.00	50.00	
TOTAL	205047.33	122919.66	82127.67

LAUNDRY AND EQUIPMENT, OAKS, OKLA.

Previously acknowledged	\$54.79
Albert Lea, Minn., Junior Mission Society	10.00
Total	\$64.79

PLEASE NOTE: In the report by Rev. J. M. Girtz regarding the Lutheran World Action Gifts an error found its way into the figures from Council Bluffs. The L.W.A. quota of Our Savior's Church is \$598.40, and that amount has been overpaid about \$20.00.

Received with thanks.

Blair, Nebr., Dec. 11, 1953.

H. J. Hansen, Treas.

CALLING CANDIDATES FOR ORDINATION FROM TRINITY SEMINARY

According to action taken by the Ministerium at its last meeting, June 7, 1953, candidates for ordination from Trinity Seminary cannot be called by congregation until they have been

recommended for graduation and ordination by the Seminary Faculty, the Board of Examiners, and the Board of Education. Any call received earlier than two weeks prior to the date of February 9, 1954, when the above recommendations will be cared for, must be promptly returned with the explanation that it cannot be enter-

tained prior to the recommendation indicated above.

Hans C. Jersild
President of Synod

1954 SYNODICAL CONVENTION

The Fifty-Eighth Annual Convention of the United Evangelical Lutheran Church will be held in Our Savior's Lutheran Church, Audubon, Iowa, June 15-20, 1954.

Season's Greetings



"And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people.

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

May the blessings of Christmas be with you during this season and throughout the New Year

Lutheran Publishing House
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